3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

321

shaped iron instrument. The hole is made by holding the sharpened point of the iron on the piece of shell and rapidly revolving it between the palms of the hand. The pierced pieces are then rounded by crushing the edges against a stone with a cow's hoof.

281

Skins for wearing apparel, such as the hides of calves, goats, gazelles and other small animals are usually prepared by drying them first and dressing, then curing in ashes. After this they are stretched tight on poles stuck in the ground, and grease or oil is rubbed on them; then they are rubbed and worked for several hours, till they are soft, and the oil well worked into them. The hair is left on; a skin with a large amount of the hair gone would be considered very poor. The skin is worn with the hair on the outside.

283

Ropes are made from plant fibres, grass, and the leaves of the dom palm.

BOATS

501

Canoes are hollowed out of trees; this is, considering the poor tools they have, a very tiresome work, but the boats they make are fairly well; they are propelled by means of long sticks. A peculiar kind of boat or raft is made of the ambach tree; it is composed of a thick bundle of that pith-like, light cane tied together, turned up at the bows, and propelled by a paddle. These boats are so light that they are easily carried by one man.

[482]

MUSICAL INSTRUMENTS

534 281 322

Their musical instruments are small and large drums, a stringed instrument called *tom* and a wind instrument consisting in a cow's or antelope's horn; this is used in wars and in war-dances. The drums are logs of wood hollowed out and braced with skin; they are beaten either with the flat hand or with a stick. The *tom* is made by splitting in the middle a small section of a log and hollowing out the flat side a little. A piece of raw cow hide is stretched wet over this, and the flat side becomes the face of the instrument. A round stick some 18 inches long is fastened at each end. The ends of these two upright pieces pass through a cross-stick, which is large enough in diameter to allow them to pass this and still be quite strong. The holes are made in it by burning. The strings are made of tendons of animals or of the root bark of a certain plant. These are attached to the head, drawn across the face over a small wooden bridge, and wound about the cross-stick. They are then tightened, and the instrument is tuned by wettening these strings and tightening or loosening them about the crosspiece. They are tied to this stick, and by winding over themselves, keep from slipping.

323 POTTERY

[462] [415] [276 531]

Pottery is the handicraft of women. They make pots of different kind and size, for carrying water, cooking, brewing beer; they also make pitchers, cups for drinking beer, heads for smoking pipes, etc. Gourds and calabashes are also much used household tools. The pipe-heads are made of clay; they are large and rather clumsy, and are generally ornamented with some simple designs,

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

323 mostly consisting of ring-shaped lines with dots in them. The pipe-stem is a
276 long, thick, hollow reed of about 1½—2 cm in diameter. The juncture be-
531 tween the stick and the head is tightly closed with a leather cover. On the upper end of the stick a small, oblong gourd with a pointed head is fastened; here again the juncture is made tight by a leather cover wrapped about it. Along the stick four or five strings are fastened, by which the pipe is carried; a long, pointed stick for cleaning the pipe is tied to the stem with a string. They are
276 exceedingly fond of smoking, both men and women. The smoking materials is a little tobacco and much charcoal. The pipe being rather heavy, they usually sit
[516] down, bowing their head deep over the pipe while smoking. When sitting in a circle they take only one or two draughts, and after that hand the pipe over to their neighbour. — Tobacco is not only smoked, but also chewed passionately; this habit is more common among women and girls than among men.

SMOKING AND CHEWING OF TOBACCO

756 In cases of sickness the doctor is called. His chief means of curing consists
758 in charms, but they also know some reasonable medicines, among which cutting stands in the first place; but although they inflict much pain, they often heal a sickness. — Sick people are nursed by their relatives with care; temporary residences are fixed for them by screening off a place in the yard.

463 Building houses, making fences, dressing skins, working neck supports, carving and polishing clubs and spear sticks, making ambach boats and other common work is understood by every Shilluk. The neck supports are "invented
352 by Nyikang." They are carved of wood, and are made to resemble the forms
[532] of animals, viz. of hippopotamus, giraffe, tiang, camel, ostrich and another bird, which seems to be an ibis. The Shilluks have no chairs or stools; old men sometimes sit on a piece of ambach wood, young people squat or lie on the ground.

NECK SUPPORTS

463 The craftsmen do not practise their trade with the exclusion of all other kind of work; each one of them cultivates his farm and tends his cattle, and only during the time there is no farm-work, he works at his craft.

438 There are villages which are renowned in practising certain crafts; some in fishing or hunting, some in cattle-breeding or cultivating dura, some in making pots or baskets, etc. As these goods are exchanged between the villages, a little
[443] trade is going on; but in this trade among the natives no money is used, and it is practised only occasionally; they have no markets. The very little development of trade is illustrated by the expression used for it: *ŋuəŋ*, which means "to sell" as well as "to buy"; all trade being done by barter, selling and buying are identical actions; the native cannot "buy" anything without at the same time
439 "selling" another thing; he exchanges one thing for another. In trading with
177 the Arab or Greek merchant they have, however, learnt the use of money;

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

463 824 [283] stalks of millet, binding them together with ropes which he makes of grass. The same grass provides him with the thatch for the roof, mats for his door, ropes of varying strength to tether his goats and cattle, and a rope of great thickness and strength to assist him in the dangerous sport of hunting the hippopotamus. From reeds gathered by the riverside he weaves grain baskets and fish traps. If a cow of 463 his falls sick he can act as a veterinary doctor, and if he fails [232] to effect a cure for the animal, he is quite competent at least to cure its hide! He makes his own pottery, beautifully [323] symmetrical and balanced, without the aid of a wheel, and fires it in an earth oven, and grows the calabashes which [415] provide him with drinking bowls. He can turn his hand to [294] shoemaking, fashioning a clumsy but serviceable sandal from [237] hippopotamus hide and cow skin by using his spear blade very cleverly as both knife and awl. When his work is done he will fill his home-made pipe with tobacco he has grown and cured himself and gratefully drink the beer that his able wife has brewed for him. There are, naturally, some among them who are more gifted than others, or who show a special aptitude in some particular craft and therefore specialize in it. Thus, a Shilluk householder who wishes to have a superior type of thatching on his house will call in an expert to do it; yet such experts are comparatively few, because they are unnecessary in a community where each one is brought up to do everything for himself, and has no other work to prevent him from living a communal tribal life in full. The one craft that is completely exercised by a special few is that [326] of the blacksmith, and this because ironwork is so small a need in the life of the Shilluk. It is true that his two spears [411] and the small hoe he uses for cultivation are indispensable [412] to him, but once he acquires them they last a lifetime, and it would be a waste for him to collect the—to him—elaborate and expensive tools of the blacksmith's trade for which he would seldom, or never, have use. If ever he [437] needs a new spear or hoe he will, by buying or bartering, [439] obtain it from the local smith, or—as is more likely in these modern days—make his way to the nearest Arab